

THE LIBERATOR
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Oliver Johnson, General Agent:

To whom all remittances are to be made, and all letters addressed relating to the pecuniary concerns of the paper.

17. TEXAS.—\$2.50 per annum, payable in advance, at the expiration of six months.

17. All letters and communications must be **POST PAID**.

17. ADVERTISEMENTS making one square will be inserted three times for \$1.00. Other advertisements at the same rates.

17. NOTE.—The pecuniary concerns of the Liberator are under the direction and supervision of a Committee, consisting of the following gentlemen: FRANCIS JACOBS, EDWARD QUINCY, WM. BASSETT.

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and the people of the

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COMMUNICATIONS.

The following interesting article, from the pen of DALE LE CHILD, was written for the Quarterly Anti-Slavery Magazine more than a year ago, and soon after the return of the author from his tour in France. As it was not published in the Magazine, Mr. Child has handed it to us for insertion in the Liberator. It will be read with peculiar interest at the present time, when news has just reached this country of the plan recently proposed in the Chamber of Deputies for the abolition of slavery in the French dependencies.—.

ABOLITION IN FRANCE.

The active abolitionists in France are few. Out of the capital there is no association of men for promoting the cause, and none of women any where. The Society at Paris, under the name of "Societe Francaise pour l'Abolition de l'Esclavage," consists of less than one hundred members, among whom are many of the illustrious men of France. Twenty-six are members of the Chamber of Deputies, four of the Chamber of Peers, seven of the National Institute, ten of the Bar, and a number of ex-ministers of state, ex-governors of slaveholding colonies, reformed slaveholders, noblemen, bankers, professors and physicians. The names of de Tracy, Degerando, George Lafayette, Lavoisier, Odilon Barrot, de Bragel, Kochefourcier, Lioncourt, Passy, de Tocqueville and de Beaumont, will give to intelligent Americans an idea of the composition and character of the society. No clergyman of any denomination belongs to it. This may seem surprising, especially if viewed in connexion with the fact, that there are upwards of four hundred Protestant ministers in France, and that they are pretty unanimous, and many of them very warmly, (if we may believe their professions) in favor of the anti-slavery cause. Their abstaining from all action, and from any public testimony in behalf of their principles, is attributed to motives of fear and interest.

The high ecclesiastic clergy were invited by the founders of the society to lead their way. Without exception, they declined. Cardinal Cheverus and the Archbishop of Paris replied, that the office of the church was to make men good christians, and that slavery was not incompatible with the performance of that duty. Formerly this would have had no effect upon the protestant ministry, unless to make them the more ready to pursue a counter course; but now, as they as well as the catholic priests, are paid out of the public chest, and they study to keep the government and the dominant church in good humor, lest this boon should be withdrawn. As both of these have set their faces strongly against the agitation of the subject of abolition, the consciousness of this fact paralyzes the protestant preachers.

In the home population of France, there is no opposition to emancipation, nor is there, as a general thing, much zeal in its favor. When the subject is presented to them, they readily assent to the justice and necessity of it; and it is rare indeed to meet with one, who utters the hardy sentiment that a part of the human race were created to be slaves. The press of France, and the literature of France, are entirely sound on the anti-slavery question. The aim of the old *Amis des Noirs* to extirpate prejudice against color, and to vindicate the right of the colored race to take rank with the white, is consummated. In town and country, in the army and navy, in the streets and saloons, stages and steamboats, schools, colleges and the polite seminaries of learning, both public and private, no distinction on account of color seems ever to enter the heart of any body. One of the most eminent writers in France, is a son of the celebrated colored man, *Alexander Dumas*, surnamed by Napoleon "the Horatius Coclites of the Tyrols." This gentleman, who I am told bears marks of his honorable origin, and in our republic, might find it difficult to get a lodgin at a common inn, is the object of popular enthusiasm and the boast of the country.

The absence of deep and lively interest in the cause of abolition, except within the sphere of a few distinguished philanthropists, may be easily accounted for. No man in France defends slavery, or utters threats against its opponents, or proounds in relation to it, principles which are ominous to the liberties of the whites. The slaves are not numerous, and they are not as harshly treated as they are in the United States. The colonies, where they are held, are remote, and since the introduction of the manufacture of indigenous sugar, are less interesting to the nation than East and West India possessions are wont to be. The whole number of slaves is 261,322, distributed in the following manner, viz:

Guadalupe and its dependences, 96,322
Martinique, 78,076
French Guiana, 16,406
Bourbon, 70,406

There are slaves in Algiers, but they are held by Turks, Moors, Jews and Arabs, and not by Frenchmen. There are also re-captured slaves in Senegal, but during their stay there they are not compelled to work, but are employed. The French establishments, at Pondicherry, Chanderborg, and other points on the Asiatic continent, have no slaves.

The slave population above mentioned, excepting that of Algiers, there are 30,500 whites, and 79,500 free blacks. The latter possess considerable wealth, and would possess more, if real estate were not exempted from attachment for debt. In Guadalupe there are twelve sugar manufactories, ninety four coffee and ninety-one cotton plantations, two hundred and forty-nine farms, and nine thousand nine hundred and sixteen slaves, belonging to colored men. The slaves held by this class in all the colonies will amount at this rate to thirty or forty thousand. It is greatly to the credit of these colored proprietors, and of their venerated race, that they have petitioned for the abolition of slavery. I do not recollect an instance of equal generosity in any body of slaveholders, always excepting the Quakers in the United States. The white slaveholders in the French colonies, with the single exception of M. Vialis of Martinique, have shown no signs of such disinterestedness and magnanimity. On the contrary, they resist every movement in behalf of those in bonds, and by means of their colonial councils, courts and mobs, have succeeded in suppressing the liberty of speech and of the press. The Council of Bourbon abolished the liberty of the press by a formal vote of thirteen to five. Such proceedings are of course contrary to the charter of 1830; but they are confined to the colonies, French slaveholders not having ventured to try the shackles on free France.

The state of morals which slavery induces may be judged of by the fact, that in 1830 only one marriage of slaves took place in the island of Guadalupe, and no more than one marriage to one hundred and fifty-eight freemen. In Martinique the proportion among the freemen was one marriage to one hundred and eighty-six, and among the slaves one to five thousand two hundred and five.

Elopements to the British Islands are very frequent. These have increased in proportion to the delays of the government to bring forward their promised measure of emancipation. Many fugitives have constructed rafts, and on these precarious boats have braved the dangers of the sea. In the comune of Francois, in the island of Martinique it was recently discovered that one hundred and fifty slaves belonging to different plantations, had conspired to seize a vessel, and sail for St. Lucia.

A gross abuse of power by the colonial councils has lately been exposed in the Chamber of Deputies by M. Joubert, deputy and secretary of the Abolition Society, a man of great integrity and an indefatigable and efficient friend of the colored man. It appears that those councils have their delegates at the metropolis, to whom they pay salaries amounting in the aggregate to \$35,800, and that some of those delegates, if not all, are members of the Chamber of Deputies. They are in fact the feed-servants of the slaveholders. Thus far the affair was well understood before, but it was not known that in addition to this sum for salaries,

* M. Mauguin, formerly known to some extent among us by his zealous support in the Chamber of ultra liberal principles, is one of them. This accounts for his suddenly appearing as the champion of the slaveholders—a fact which excited much surprise among the friends of liberty, and was pointed to with execration by American slaveholders and their apologists.

THE LIBERATOR.

PETITIONS!—PETITIONS!—PETITIONS!!

To the Abolitionists of Massachusetts:

It is but a few days before our National and State Legislatures will convene, and as petitioning is one of the most efficient measures, (and within the reach of all) which can be employed to bring the subject of emancipation before this guilty nation, neither time nor pains should be spared, to give every person in this Commonwealth an opportunity of signing the petitions which will be found inserted below. It is the business of abolitionists, mainly, that have sealed the lips of our legislators, and induced them to register their testimony in favor of our cause. We have but to revert to the overpowering influence that the anti-slavery petitions have upon the Parliament of Great Britain and take courage. By them, our growth can be marked, and the South informed of our real strength, and our representatives enlightened as to the wishes of the people. Those of our legislators, who have an honest desire to do justice to the subjects of this government, without regard to complexion, will feel greatly relieved under their peculiar responsibilities, to have their constituents speak forth their sentiments freely; and those who are resolved to drift along on the current of a corrupted public opinion, for the leaves and fishes of office, regardless of the sacred rights of man, will be reminded by our growing strength, that justice and humanity will soon put in their places those who have regard for the inalienable rights of all.

Let not the treatment which our petitions have received discourage us from signing them again; but on the contrary, excite us to redouble our efforts to treble the number of signers. It is true, the servants

of the people have treated our prayers, on this subject, with insolence and contempt; but the Great Ruler of all things has listened to our cry, and overruled this wickedness for good.

By their rejection, the subject of slavery, to some extent, has been brought into almost every village in the land. By it, the fires of liberty and investigation, have been kindled, the light of which has exposed, to some extent, the deformity of the system of slavery, and excited a strong sympathy for the oppressed, among those who were beyond the reach of any other influence.

If we have regard for our own rights, let us pray that the rights of others may be secured. Notwithstanding we talk much of liberty and equal rights—the freedom of speech and the right of petition—yet the spirit of liberty has departed from us, and our rights have been strucken down. The right of petition has been murdered by our members of Congress, and the freedom of speech stabbed in the conflict with despotism. Ought we to remain silent, so long as the District of Columbia is converted into a slave plantation—while seven thousand human beings are robbed of every vestige of humanity, save the subjection to suffering—while the ten miles square, under the exclusive control of the people of this nation, is made the Congo and Guinea of America—the slave mart of the nation—so accommodate the traffickers in human flesh; and prisons, filled with chains, whips and gags, are permitted to stand within sight and hearing of the Capitol of this free republic?

Can we, innocently, remain dumb, while the domestic slave trade, the life-blood of American slavery, is sustained and protected by that body which brands the foreign slave trade as piracy?

Let there be no indifference, on the part of abolitionists, at least, so long as Florida, with her constitution, tolerating domestic slavery, knocks at the door of Congress for admission into the Union, to add more political influence to the slave system, and also to break up the bondman's city of refuge, so that he can have no rest for the sole of his foot, as he escapes from the hand of his tyrannical master.

Forget not in your petitions the Haytian government. Recollect that she stands proscribed by that nation, because, forsight, her citizens resemble the African race.

This nation is now, as she has been for a number of years, in a flourishing condition; and notwithstanding all the obstacles which are thrown in the way of her prosperity, our commercial intercourse with her citizens, though entirely unproctected, exceeds in value that with some fifteen or twenty governments, some of which are Holland, Prussia, Spain, Portugal, British West Indies, and with all of which, our government has made provision for the protection of our commerce. England, France, and other great nations, have recognized her independence and established with her a friendly intercourse. This country, also, would have done the same, had not abolitionists will not only sign this petition themselves, but also persuade their friends to do the same.

The petitions are the same as those issued for the women of Massachusetts by the Board, some months since.

Let the abolitionists of the several towns in this State, have a meeting immediately, and adopt some efficient plan by which the petitions may be presented to every family for signatures. Let the friends throw their mites together, and employ some efficient, well-qualified abolitionist, to go from house to house throughout the town. But if this cannot be done, divide the town into districts, assigning to each man his own field, and appointing one man, who will be sure to attend to the duties of his office, which shall be to see that those who have districts assigned them attend to it thoroughly, and who shall collect the different petitions together and follow the injunctions given below.

In places where it can be done, let the petitions, during the intermission, upon the Sabbath, be carried into the meeting house and placed upon the table at the foot of the altar, where all can have an opportunity of signing them. The day and the house well become the deed. This plan succeeded admirably in England. Why not here? Don't fail to attend to this immediately.

DIRECTIONS.

1. Cut out the petitions and circulate immediately.

2. Fill the first blank of the petition with the words, "Male inhabitants," and the second blank, with the name of the city and town.

3. Let each one, WITH INK, write his own name; as to have names copied would lead to suspicion that they were forged.

4. When the petitions are completed, have those for Congress forwarded to some member of the House of Representatives who is friendly to our cause, before the 1st of January, if possible, by mail, accompanied by a letter, as there is no postage to be paid by any one. Petitions of any size, may be sent postage free; but the letters accompanying must not exceed half an ounce in weight.

5. Petitions to the State Legislature should be sent to Geo. Bradburn, or some other member of that body, as near the 15th of January next, as possible, accompanied by a letter.

6. The names on each petition to Congress and the State Legislature, should be counted, and the number placed upon the back of the folded petition, with the name of the first petitioner—thus:

The petition of A B and — others for the abolition of slavery and the slave trade in the District of Columbia, &c.

Each of the other petitions should be endorsed in a similar manner, signifying its object and the number of signers.

7. Blank petitions, printed on writing paper, after the form of the women's petitions, can be had on application to J. A. Collins, by letter or otherwise, 25 Cornhill, Boston.

J. A. COLLINS,
General Agent Mass. A. S. Soc.
Boston, Nov. 23, 1839.

To the Senate and House of Representatives of the Commonwealth of Massachusetts:

No white person shall intermarry with a negro, or mulatto?" Rev. Stat. Chap. 75, Sec. 5.

"And all marriages between a white person and a negro, Indian, or mulatto, shall be solemnized within the District, to be absolutely void, without any decree of divorce, or other legal process." Rev. Stat. Chap. 76, Sec. 1.

The undersigned, of the ——, pray your bodies to erase the above from the Statute Book of this Commonwealth, as being contrary to the principles of Christianity and republicanism.

To the Senate and House of Representatives of the Commonwealth of Massachusetts:

The undersigned, of the ——, respectfully pray your honorable bodies to adopt resolutions, declaring that Congress has the constitutional power, and ought immediately to exercise that power—

1. To abolish slavery and the slave trade in the District of Columbia.

2. To abolish them in the Territories where they exist.

3. To prohibit the slave trade between the several States.

We also pray you to send a copy of said resolutions to the Senate, and Representatives of this State, in Congress, to be laid before them, before their respective Legislatures, and also to the President of the U. S.

Resolved, That we sincerely regret the existence of a new organization in this State, and believe it to be productive of evil to the anti-slavery cause.

Resolved, That we have full confidence in the Massachusetts Anti-Slavery Society, and we will give it our hearty support. H. PORTER, Secretary.

Danvers, Nov. 1839.

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BOSTON.
FRIDAY, NOVEMBER 29, 1839.

ABOLITION IN ENGLAND—TEXAS.

By the arrival of the British Queen at New York, we have received English papers up to the 1st inst. The British Emancipator, of Oct. 50, contains an energetic and impressive Address from the celebrated O'Connell to the Members of the British and Foreign Anti-Slavery Society, dated Derrymane Abbey, Oct. 14, 1839. It relates to the recognition of the independence of Texas by the British Government, and exhibits much righteous indignation and virtuous horror at such a proposition. He says, emphatically, 'The British people must be roused'; their voices must be heard in such a manner as to render it impossible for any English Ministry to recognize Texas as a slaveholding State. And not only does he protest against such a recognition, but he submits a project that shall 'conquer the Texian marauders, by organizing a powerful colony of men of color upon the coast of Texas, in the Mexican republic which may be created for that purpose.' He proposes for this colony to be the sea-board to the north of the Rio Grande, and says he has reason to believe that the Mexican government will readily co-operate with any efficient army in England, in order to carry it into effect. Let communications be opened with the Mexican ambassador, with Santa Anna, now in retreat; with Bustamente, the President of the Mexican republic. The Texians, he thinks, may now be easily stayed in their course of inquiry; but if they are allowed to swell so as to calculate the extent of human misery they will produce, or the quantity of immorality, sin and vice which their slaveholding system must necessarily cause! Well may the friends of humanity shudder at the bloody horrors and unutterable enormities that must certainly follow in the train of Texian aggrandizement. 'I can conceive,' says Fowell Buxton, 'no calamity to Africa greater than that Texas should be added to the number of the slave states. Was it not *that* which will absorb millions of the human race?' With great propriety and pathos, therefore, does Mr. O'Connell appeal to Christians of all sects and persuasions to rally now for one great effort to prevent the shame, the crime, the cruelty, the unproseable, the inexcusable horrors of another slaveholding State!

The Texian banditti, it would seem, have their agents in England, who are endeavoring to seduce foreign agents to that 'republic,' by opening to their eyes a golden vista, and holding out the most extravagant anticipations. These same wire-pullers are also writing for the public press, in favor of the recognition of Texian independence, and endeavoring to cover up the enormities perpetrated in that stolen territory in the name of republicanism and liberty. One of them made his appearance in the London Morning Chronicle, who appropriately calls himself a 'Loafer,' in order to injure the powerful appeals of the Irish Liberator against Texas, this 'Loafer' raises the cry of 'I am, I think, was elected.' R. C. French, Correspondent of the *Globe*, Recording other officers, I do not know if I am a spirit and interested in the pleasure of attending, from different parts notwithstanding the severity and the day previous and depth of interest characterised the last. It was not there, it was then, and the friends of the River or inland. A church has been made well as by myself.

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LITERARY.

From the Liberty Bell.

LINES

Written on hearing the remark of a friend, that a large number of Abolitionists had died during the preceding year.

BY ANNE WARREN WESTON.

Too true thy words! a glorious band have faded from our side,

With aching hearts we vainly muse on them the good and tried:

Mid scenes of joyous hope or trust their forms before us rise,

Their shadowy presence girds our souls in hours of sacrifice.

Is our path bright? we mourn that they its beauty should not share,—

Is the way dark? we would not fear, were they but with us here.

But while in fervent grief we weep above each lowly grave,

May we like them the weak protect, from wrong the helpless save;

Their pure devotion, earnest faith, and love of human kind,

Within our inmost souls let these an answering echo find;

And should the hour of peril come, and freedom's friends turn pale,

The memory of the faithful dead shall prove as triple mail.

But does yon world, the far, the unknown, bestow no thought on ours?

Do not fond memories of us yet linger in those bowers?

Ah! yes, 'a cloud of witnesses' are bending round us now,

With life immortal on each cheek, and glory round each brow;

The bitter scorn, the weary toil, on earth so meekly borne,

Have cast no shadow o'er the face whose absence here we mourn.

And as our onward path we tread, too oft perplexed and slow,

With what an earnest watchfulness they mark the path we go;

And when, despite the assailing world, we rally for the slave,

And in his cause its sharpest darts with calm endurance brave,

And when in all of human kind a brother's face we see,

Whate'er his color, creed, or clime,—whate'er his destiny,

Oh! does not then an answer come in thrilling tones of power,

Vouchsafing communion to our souls, even in an earthly hour?

And whispering to our inmost hearts, 'Below we meet no more,

But in the spirit-world the soul even unto ours may soar;

And one holy wish or thought, that rises in thy heart,

But meets its kindred in our souls of which it forms a part.'

BOSTON, December 19, 1837.

THOMAS CLARKSON, ESQ.*

Inscribed to the Right Honorable Lord Brougham, by L. E. L. for the engraving of Lane's picture of Thomas Clarkson, is the Drawing Room Scrap Book for 1840.

Not to many do the earth

Owe what she hath of good;—

The many would not stir life's depths,

And could not if they would.

It is some individual mind

That moves the common cause;

To single efforts England owes

Her knowledge, faith, and laws.

Too much by small, low-interest bound,

We track o'er selfish way,

Careless if hope to-day still takes

Its tone from yesterday.

We look upon our daily path,

We do not look beyond,

Forgetful of the brotherhood

In nature's mighty bount.

England! how glorious thine estate!

How lovely thine array!

Thou art the thronged island queen,

Whom land and sea obey!

Responsible is power, and oves

The holiest debt on earth—

A strict account it owes that heaven

From whence it had its birth.

Can such be reader up by thee?

Does neither guilt nor shame—

Guilt to redress—shame to efface—

Shame thy imperial name?

Thou, who dost ask for wealth and rule

Wherever rolls the sea,

O! Island queen! how rests the claim

That millions have these?

And yet what grievous wrong is wrought,

Unknown, unknown,

Until some noble one stands forth

And makes that wrong his own!

So stood he forth who first denounced

The slave-trade's cursed gain;

Such call upon the human heart

Was never made in vain.

For generous impulses and strong

Within our nature lie;

Pity, and love, and sympathy

May sleep, but never die.

Thousands, awakened to the sense,

Have never since that time,

Ceased to appeal to God and man

Against the work of crime.

The meanest hut that ever stood,

Is yet a human home;

Why, to a low and humble roof

Should the despoiler come?

Grant they are ignorant and weak,

We are ourselves the same;

If they are children, let them have

A child's imploring claim.

The husband, parted from the wife,

The mother from the child—

Thousands within a single year

From land and home exiled.

For what!—to labor without hope

Beneath a foreign sky;

To gather up unrighteous wealth—

To droop—decline—and die!

Such wrong is darkly visited;

The masters have their part—

For theirs had been the blinded eye,

And theirs the hardened heart.

Evil may never spring unchecked

Within the mortal soul;

Such plagues spot not be removed,

It must corrupt the whole.

The future doth avenge the past—

Now for the future's sake,

O England! for the guilty past

A deep atonement make.

The slave is given to tree in charge,

He hopes from these alone;

And thou, for every soul so given,

Must answer with thine own.

* Mr. Clarkson is now in his 80th year, and so lately as the 15th April, 1839, had the freedom of the city of London conferred upon him by an unanimous vote of the Corporation.

For sale at Ticknor's, corner of Washington and School streets.

1839.

MISCELLANEOUS.

From the Union Herald.

LETTERS FROM OUR EASTERN CORRESPONDENT.

NO. I.

MY DEAR MYRICK:—

You will doubtless feel like giving me a whipping, by the time you get this letter, for my long silence. If so, all I can say is, 'Amen.' Since I left my humble retreat I have been writing and writing, after hours, and hours. And as I promised you, I will, from time to time, give you sketches of men and things, while making the tour of this Yankee land. You will recollect, that on leaving home, I had C. C. Burleigh to be my companion; the George Thompson of America? the Non-Resistant; the no 'stirr of accomplishment' man, who loves 'truth better than fiction'—whose eloquence is not that of soft, studied kind, which makes a man feel as though he had been sweetly sleeping after having heard him speak; but is of that onward, impetuous cast, which leaves one in doubt whether he has any thing to do with the napings of the day. Burleigh is a hardy, strong, hardy, good fellow, and a good companion; but the age is not that of soft, studied kind, which makes a man feel as though he had been sweetly sleeping after having heard him speak; but is of that onward, impetuous cast, which leaves one in doubt whether he has any thing to do with the napings of the day. Burleigh is a hardy, strong, hardy, good fellow, and a good companion; but the age is not that of soft, studied kind, which makes a man feel as though he had been sweetly sleeping after having heard him speak; but is of that onward, impetuous cast, which leaves one in doubt whether he has any thing to do with the napings of the day. 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